[71] Introduction

121 It was not without a special reason that the Santa Cruz Col-
127 lection of the Rautenstrauch-Joest Museum was chosen for the first number of Ethnologica. While it is one of the high points of Professor Wilhelm Joest's collections, which form the basic stock of our museum, at the same time it is a legacy from him, since he built it up shortly before his death and it was on Santa Cruz itself that the seeds of death were implanted in him. It is therefore a duty of respect to erect a monument to him by means of a worthy
127 publication of this collection. A small number of objects, with other parts of the bequest, went to the Berlin Museum für Völkerkunde, where they were given the same consideration as the collection of Professor G. Thilenius there, which is noteworthy for its precise designations. I am very much indebted to Professor von Luschan for permission to use these collections, as well as for photographs of the most important objects. Joest's valuable notes from his journal have already been worked up by Baessler
• [113] in his Neuen Südsee-Bildern [New Sketches of the South Sea], but unfortunately not in their entirety and in a free and not always accurate version, so that the story form in which he gives the account and which gives the impression that Joest's manuscript was shortened but otherwise reproduced verbatim is misleading. It was therefore necessary to use the manuscript of the journal alongside Baessler's text. The original photographs of natives, huts, boats, etc. come from the magnificent photographic collection of Mr. Küppers-Loosen; to him, also, I extend my sincere thanks for his permission to use the collection and to reproduce it.
127 In this way, Joest's collections and notes form the nucleus,
121 around which are grouped the few other Santa Cruz objects in our museum and the literature available to me, for a probably quite complete picture of the particular culture in the present
121 state of our knowledge. It was self-evident, however, that merely a description of the culture was not enough, that the material presented would have to demonstrate justification for its existence; hence the descriptive part is followed by a culture-historical part,

[72 cont.]

101 and the Reef Islands (2) lying to the northeast, are included un-

2. Here, too, it seemed advantageous to group them together under this name and to drop the designations "Swallow Islands" and "Duff Islands."

der the name Santa Cruz Islands. Utupua, lying between Vanikoro and Ndeni, which belongs to the group geographically, is little known (3). Tikopia, which is not far to the east, is

•[113] 3. Cf. Dillon, Voyage aux îles de la Mer du Sud [Voyage to the South Sea Islands], II, p. 286. Markham, The Cruise of the Rosario, pp. 167 f. Moresby, Discoveries and Surveys, p. 89.

197 completely Polynesian (4). By contrast the very fragmented lan-

[113] 4. Above all, Dillon, pp. 133 ff. Dumont D'Urville, Voyage de l'Astrolabe, V, pp. 109 ff.

guages of Vanikoro and Ndeni prove to be non-Polynesian, more
144 accurately belonging to the Melanesian group (5), just as physically

5. Codrington, The Melanesian Languages, pp. 486 ff. Gaimard in D'Urville, pp. 338 ff.;
[113] also p. 217. Lesson, "Vanikoro et ses Habitants," Revue d'Anthropologie, V, pp. 257 f. (With
[114] the exception of the anthropological and linguistic data, he gives, on the whole, little that is not found in D'Urville, and what little there is often is somewhat summarily stated.) Cf.
[113] also Dalrymple, An historical collection of the Several Voyages and Discoveries in the South Pacific Ocean, I, p. 153, and Dillon, pp. 270, 292.

[72 cont.]
144 the population, with its predominantly dark skin and curly hair,
[73] contrasts with the Polynesians (1). To be sure, on Ndeni

1. Sainson in D'Urville, p. 355. Lesson in Revue d'Anthropologie, V, pp. 254 ff., compares the Vanikorese particularly with the New Caledonians. For Utupua, cf. Moresby, p. 89.

[114]

there is also a light-skinned, straight-haired type (2), which

•[113]

2. Carteret in Hawkesworth, An account on the voyages undertaken by the order of His present Majesty for making discoveries in the Southern Hemisphere, I, pp. 348, 359. Labillardière, Relation du Voyage à la Recherche de La Pérouse, II, p. 355. Dillon, p. 311. Markham, p. 164. The population of Ndeni, although essentially limited to the coast, nevertheless seems to be denser than that of Vanikoro, whose total number Dillon, p. 276, and Quoy (in D'Urville), p. 361, estimate at 1,000, whereas D'Urville, p. 213, estimates it at 1,200 to 1,500, while according to Dillon, p. 170, the largest tribe did not have more than 46 warriors. Cf. also the numerous individual data in D'Urville, pp. 150 ff., and Lesson, Revue d'Anthropologie, V, p. 254.

[161]

197 seems to predominate on the Reef Islands. On individual islands of this partial group, as on Nukapu, a Polynesian dialect predominates; others, such as Nufiloli, belong to Melanesia lin-
000 guistically (3). [Fig. 2 appears here.] In any case, culturally

3. Burney, A chronological history of the

[73 cont.] 3: Burney, A chronological history of the voyages and discoveries in the South Sea or Pacific Ocean, II, p. 290. (Burney rarely differs from Dalrymple; I therefore cite him only in such cases).

Fig. 2. Man with ear, chest, and arm ornaments, with bleached or powdered hair. (G. Klippers-Loosen Coll.)

D'Urville, p. 217. Markham, pp. 66, 140 ff. Joest, Tagebuch [journal], pp. 54, 81.

In any case, culturally the Reef Islands cannot at present be separated from Ndeni--later a division of the individual islands may have to be made. Nevertheless, by virtue of their not inconsiderable Polynesian ethnographic elements, they naturally play an important role in the

[75 cont.]

516 The habit of picking up objects with the great toe is at least three-quarters anthropological. According to Joest, there is no particular squatting or sitting position; on the other hand, standing on one leg with the sole of the other foot supported
521 against the upper part of the thigh is very common. A fear of rain is also pronounced, although Joest probably exaggerates somewhat when he asserts that the natives generally do not go out
201 when it is raining. Finally, the peculiar expression of assent by frowning should be mentioned (1).

1. Joest in Baessler, pp. 392 f., and Tagebuch, p. 57. Concerning the fear of rain, cf. also Festetics de Tolna, Chez les Cannibales, pp. 268 f.

[113]

128 I shall now turn to a description of the culture, beginning with the externals and proceeding gradually to the questions of the social and religious life.

Ornamentation and Clothing

In his love of adornment, the Santa Cruz Islander is a true
301 Melanesian, and, as everywhere in Melanesia, it is the man who
[171] is most adorned. Ornamentation and clothing are essentially the same on the various islands of the group; for the sake of greater clarity, I shall therefore first restrict myself to the main island Ndeni and then discuss the slight deviations on the other islands.

302 The adult Ndeni man as a rule wears his hair uniformly
[381] short (cf. Figs. 1-3), but often powdered white with lime or bleached blond, sometimes even dyed yellow or red (2). Fops

2. Dalrymple, p. 78. Burney, p. 150. Labillardière, p. 256. Dillon, p. 292. Joest, Tagebuch, p. 49. According to Joest, lime serves to kill lice. Individual

[515]

[75 cont.]

302
[515]

lice are crushed between the teeth, but in an emergency all the hair is shaved off with shark teeth (Tagebuch, p. 54). The shark tooth in Edge-Partington, I, 159, No. 9, probably served for this and not for carving.

sometimes dye only half of it (3). Joest saw long hair only once,

3. Dalrymple, p. 78. Joest, ibid.

[765] on a man who was in mourning (4). Coote, however, speaks of

4. Joest in Baessler, p. 377.

long, curly plaits that were colored white and red (5). Boys up

● [113
114]

5. Coote, Wanderings South and East, p. 158. (There is scarcely any new material in the later book by the same author, The Western Pacific, which in part corresponds word for word with the first.).

to the age of [76] eight to ten have their hair shaved with shark teeth, except for a comb of longer hair dyed red which is left standing along the center line (cf. the small child in Fig. 22) (1).

[114]

1. Joest in Baessler, p. 377. (Baessler's statements are based on a misunderstanding of passages in the Tagebuch, pp. 49 and 90.)

412 Combs are very rare and are made of small sticks tied together (Fig. 4, No. 1), the plate sometimes smeared with a gluey

[76 cont.]

714 [113]

4. Edge-Partington and Heape, Ethnographical Album of the Pacific Islands, I, 154.

302 Beards are not generally worn; Joest saw only a few people with goatees. Labillardière expressly mentions the custom of removing the hair and otherwise only Carteret mentions a man with a small beard (cf. also Figs. 1 and 3) (5).

5. Carteret, p. 359. Labillardière, p. 256. Joest in Baessler, p. 377, and Tagebuch, p. 89.

304 301 The first ornament that the citizen of the world wears on Ndeni is the nose ring of tortoise shell (Fig. 5, Nos. 5 and 6).[2] Very soon after birth the septum is pierced with the above-mentioned hair dart, and the "padlock," as Joest not inappropriately calls it, is snapped on (6). Rarely a nose peg of Tridacna

6. Joest in Baessler, p. 376. Mentioned by Labillardière, p. 255. Coote, pp. 158 and 165. Dewar, Voyage of the Nyanza, p. 246. Markham, p. 164. Festetics de Tolna, pp. 278 f. Illustration, ibid., pp. 279, 283, and in Edge-Partington, I, 162, No. 5. I am not quite sure whether Fig. 5, No. 6 comes from Santa Cruz or from one of the northern Melanesian border islands.

[113]

replaces it, and only chiefs wear a peculiar openwork plate of mother-of-pearl (7). [77] The nostrils are also pierced, but

7. Edge-Partington, I, 166, Nos. 8 and 9. Coote, p. 159.

[2] [cf. category 116, p. 13 - - Analyst.]

[84 cont.]

301 what has already been described. The figures (Fig. 15) show necklaces and arm bands; one shows a double-pointed chest ornament that in technique apparently corresponds to the necklace illustrated in Figure 7. Among the women, too, one notes the chains of beads on the wrist. They seem to wear leg ornaments just as little as ear ornaments and as a rule, nose ornaments (5), or as the chest

5. Cf. above, p. 12.

291 disk and Trochus arm rings. Unlike boys, the girls are usually [85] clothed in earliest childhood (1). They, like all the women,

1. Joest in Baessler, p. 376.

[287] wear an apron of rather coarse bark cloth (Fig. 16), which is wound around the hips several times, like a skirt, and reaches almost to [301] the knees (2). They, too, wear the strings of small shell disks over

• [113]

2. Joest, p. 378. Voyage de D'Entrecasteaux, envoyé à la Recherche de la Pérouse, I, pp. 378 f. Labillardière, p. 260. Dillon, p. 302. Figueroa, in Dalrymple, I, p. 194, has the women wearing woven material, which is probably erroneous.

[114]

the apron as decoration; the specimen illustrated (Fig. 15) shows patterning at the ends by means of scattered groups of small black disks. Just as characteristic for the women as the tapa skirt is the [287] tapa cloth that they [Fig. 16 appears here] wear hanging over the 834 head and shoulders and with which they cover the face in the ooo presence of men (3). Unmarried girls apparently wear the hair

3. D'Entrecasteaux, p. 378. Joest in Baessler, pp. 378 (also ill.), 380. Dillon, p. 302. Berlin Museum VI 16179: headcloth, aāmbe, of breadfruit bast; North Bay (Thilenius).

302 [85 cont.] Unmarried girls apparently wear the hair short, whereas the married women let it grow bushy (Fig. 15).

184 291 301 [302] According to our reports, which, however, are not detailed, the clothing and ornaments of the Reef Islanders correspond completely with those of Ndeni. Only beards seem to have been more common in former times (4). In the essential things

4. Burney, p. 290. Coote, pp. 150, 154: nose ring, ear chains, apron of the men, Trochus arm rings (also Fig. 16), chest disk. According to him, however, the women there are also laden with ear chains. Markham, p. 145, also mentions ear rings and nose rings on Lomlom. Joest, Tagebuch, p. 90: hair bleached two different shades, but also Papuan wig; torn ear lobes.

the same applies for Vanikoro (5). In Dillon's description, al-

5. Dillon, pp. 292, 153. Beards infrequent according to Lesson in Revue d'Anthropologie, V, pp. 260 and 263 (a beard is worn, for example, by the priest-sovereign Moëmbe).

though it is based on an error of observation, the bark belt with the black [86] rattan spiral is clearly recognizable (1). His

[113] 1. Dillon, II, pp. 154, 275. Furthermore, D'Urville, Atlas, Pl. 178, 1; 185. Sainson in D'Urville, p. 355. Lesson in Revue d'Anthropologie, V, p. 263.

[114] statement that the three-foot long, one-foot wide apron of the men is also made of tapa, which contradicts D'Urville, is almost certainly likewise based on faulty observation (2);

342 [91 cont.] With regard to the construction Markham says that the roof was covered with coconut leaves, Joest that the "grass roofs" extend to the ground. Carteret reports that the walls of the bachelors' [92] houses were hung [353] with plaited mats (1). In the trader's house built by natives,

1. Markham, p. 195. Carteret, p. 358. Joest in Baessler, p. 394.

which Joest describes, the three rows of posts and the roof beams were of wood and the rest of the frame of bamboo and rattan; the roof was covered with sago leaves (2). The photographs

2. Joest in Baessler, p. 369.

available to me also clearly show this roof covering of atap, sago-palm leaves worked into shingle-like forms (Figs. 19-20); [285] only here and there are plaited coconut mats to be seen. The walls are made in the same way (3); sometimes layers of leaf-

3. Cf. also F. de Tolna, pp. 273 f. (ill.).

work or cane-work, held together on the outside by perpendicular pieces of wood or a network of bamboo (Fig. 22) are seen as reinforcement. The walls of the spirit house in Figure 21 346 531 are covered on the outside with pieces of bark or leaves and sewed with a network of bamboo strips; the areas between the bamboo strips are painted different colors -- black, white and red -- which produces a very pleasing pattern. Thilenius (4) 342

4. Thilenius, Ethnographische Ergebnisse aus Melanesien [Ethnographic Results from Melanesia], I, p. 62. •[113]

mentions folding doors plaited out of coconut leaves, whose sections lie against each other to the full extent of the surface.

[94 cont.]

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[113]

p. 216; 326 (Gaimard). D'Urville, Voyage au Pole Sud, V, p. 9. Lesson, Revue d'Anthropologie, V, p. 266. The gabled house pictured in D'Urville, Voyage de l'Astrolabe, p. 153 (probably the bachelors' house), has two doors on the visible gabled side. The entrances of the round huts are not an inconsiderable distance above the ground.

were faced or covered with cane (4). Quoy and Gaimard men-

4. D'Urville, p. 355.

tion oval huts, which are not identical with the conical-roofed huts, but have two center supporting posts. The hut of a chief in Nama built in this fashion was 15 to 18 feet high in the center and slightly over five feet on the sides (5).

5. D'Urville, pp. 332 and 361.

353 On the islands of the group the interior of the hut, dark because of the low doors, is covered with mats (6). It always

6. Joest in Baessler, p. 369. Carteret, p. 358. Dillon, p. 301. Markham, p. 154.

354 has a burning fire, the smoke of which is at the same time ef-
[136] fective protection against mosquitoes and acts to a certain extent as a disinfectant (7). On Vanikoro -- and also on Ndeni,

7. Joest in Baessler, p. 395.

according to Dillon -- the fire area was in the center of the hut. Here it is square, about eight square feet in size and two

[113 cont.]

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•[113]

Gaimard in D'Urville, p. 307. D'Urville, pp. 113, 136, 176, 193, 197. Coote, p. 157. Joest, Tagebuch, p. 81. According to D'Urville, pp. 322 and 362, a native of Uea lived on Tikopia. According to Thilenius, Ethnograph. Ergebnisse aus Melanesien [Ethnographic Results from Melanesia], I, p. 27, and Globus, LXXXI, p. 135, Ndeni also trades with some of the New Hebrides; despite Codrington, did this come about through European influence?

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[191]

Mixed marriages between Vanikoro and Tikopia took place, at least among the chiefs' families. A number of Vanikorese understood the Polynesian idioms. At times Vanikoro stood in a dependent relationship with Tikopia, a situation whose aftereffects may have included the worship on Vanikoro of an atua[1] from Tikopia in D'Urville's day (2). Chiefly, however, traffic between the in-

[776]

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2. Dillon, p. 167. D'Urville, pp. 155, 217; on Vanikoro Gaimard observed a dance imported from Tikopia (in D'Urville, p. 333) and reports, p. 342, that the language of Utupua and Ndeni was known. Cf. also Lesson in Revue d'Anthropologie, V, pp. 257 ff.

[535]

dividual islands is based on commercial interests: Vanikoro obtained tapa and fine mats from Tikopia, whereas Tikopia obtained mother-of-pearl and finished articles, such as necklaces made from cowrie-like shells (?) and bows and arrows, from Vanikoro (3).

3. Dillon, p. 171.

For the northern islands as far as Sikaiana, Vanikoro was the chief export point for wood for boat-building, because of its forests(4).

[313]

1 [atua = supernatural beings or gods--Analyst.]

4. Dalrymple, p. 153.

[113 cont.]

437 Dillon, however, p. 163, says that gifts were always offered in return for gifts given to them.

found transactions tiresome because in each case the seller entered into long consultations with the bystanders about the price he should accept (9). [114] Joest says that the only things

9. Dewar, p. 248.

[181] that will induce the native to get up early are war and making money; everyone wants to become a capitalist. The same [577] traveler maintains that they cheat whenever they can, and even if they are caught at it, they show neither shame nor embarrassment (1).

1. Joest in Baessler, pp. 373 f., 391 f. However, cf. Moresby, pp. 82 and 87.

436 In former times shell money supposedly was used on Ndeni, probably like the strings of shell disks worn around the neck and the body (2). A peculiarity of the group, which incidentally, is

2. Codrington, p. 324.

confirmed only for Ndeni and the Reef Islands, [Fig. 43 appears here] is feather money (3). Each piece (Fig. 43) consists of a

•[113] 3. Cf. E.H. Giglioli in Archivio per l'Antropologia e Etnologia, XXXV, pp. 389 ff. Edge-Partington, I, 165, No. 1. Codrington, p. 324. Coote, p. 155. (The statement that feather money is actually worn around the body like a belt on festive occasions, as Coote maintains, is undoubtedly only a vague conjecture.) Joest, Tagebuch, p. 53.

[123 cont.]

286 than what is ordinarily used in Micronesia and therefore produces a weave that resembles hibiscus fabric (2). The loom (Fig. 53)

2. Cf. p. 22, footnote 2, and p.101, footnote 1. Concerning the difference in fiber material, see Kubary, Ethnogr. Beiträge zur Kenntnis des Karolinen-Archipels [Ethnographic Contributions to Knowledge of the Carolines Archipelago], p. 62, footnote.

[113]

consists of the two sticks for tension (a) [124] -- what kind of girdle is used for weaving cannot be said -- two pairs of bamboo sticks to separate the threads (b), one of which is customarily placed at the beginning of the weaving, the other behind the section that is being woven, that is, at the end of the weaving; furthermore, the stick to lift the threads (c), the roller that forms the shed (d), the shuttle (e), and the batten (f). Besides narrow looms like the one shown in Figure 53 (1), which are

1. Edge-Partington, I, 160, No. 1. Also "A primitive loom" in Ann. Archaeol. Report, Toronto, 1906, pp. 48 f.

[113]

used to make narrow hip-cloths and bag fabrics, there are also wider ones (2), on which, besides wider hip-cloths, coarser mats

2. Dewar, p. 247 (ill.).

are chiefly woven. These mats (Fig. 54, No. 7) (3) have no

3. Probably Schmeltz and Krause, Die Ethnogr.-Anthrop. Abt. d. Mus. Godeffroy, p. 118.

[113]

[124 cont.]
286 of the types described above -- each one carries the articles
[293] needed for daily use, such as betel and betel implements, nautilus
spoon for scraping out [125] [Fig. 54 appears here] [126] [Fig.
[294] 55 appears here] coconuts, and so forth (1). The technique[1] is

1. Coote, p. 159. Joest in Baessler, p. 379 (beliniuega). Danneil, "Der Übergang vom Flechten zum Weben [The Transition from Plaiting to Weaving]," Int. Arch. f. Ethnogr. XIV, pp. 236 f. Also in Dillon, p. 303, this bag form is probably meant. Illustration in: D'Urville, Atlas, Pl. 178, No. 17 (poor); Edge-Partington, I, 161, No. 2.

[113]

[294] simple, for only the edges of the weaving are sewed on the inner side with string. The ends of the warp threads are simply knotted in bunches in the center; near the corners they lead into the two braid-like carrying-straps, either by means of woven lappets that taper up to a point (Fig. 55, No. 2), or the warp threads are first gathered together into twisted cords and thus form a net-like, lacy triangle, at the edges of which they [127] [Fig. 56 appears here] [128] combine into two braids leading into the carrying-strap (Fig. 55, Nos. 1 and 3). The excess fibers of the carrying cords, which become thinner at the top, form an ornamental appendage.
[386] Bags, as well as aprons, are sometimes dyed yellow with Curcuma (1).

1. Joest in Baessler, p. 381. In the present work, Fig. 56, No. 4.

285 In imitation of these bags made of woven material, plaited ones are also made (2). They consist of strips of pandanus

2. Schmeltz and Krause, Die Ethnogr.-Anthropol. Abt. d. Mus. Godeffroy, p. 119.

1 [i.e. of making men's bags - ANALYST.]

[128 cont.]

285 leaves and correspond technically to the type of flat pandanus bag described above (3). They resemble the woven bags not only

3. Cf. p. 94.

in the way the upper edge is finished off and in the making of the carrying-straps, but also by the tufts of banana fiber and wide strips of pandanus leaves that are plaited in, as well as the embroidery (4) of patterns with black strips, although they seldom

4. This expression is not meant to deny that the ornamentation can be applied during the plaiting itself, that is to say, as long as the strands are still loose; it is meant simply to indicate that the ornamental threads are not part of the basic plaiting, but are added after the part of the plaiting involved is essentially finished.

resemble the woven patterns (Fig. 55, No. 4). Nevertheless, the resemblance is close enough so that superficially they could be mistaken for a bag made out of woven material. Moreover, the [331] ornamentation is sometimes not applied to the actual body of the bag itself, but rather patterned pieces of plaiting or weaving are separately sewed on both surfaces (Figs. 55, No. 3, and 56, No. 12) (5).

5. Schmeltz and Krause, Die Ethnogr.-Anthrop. Abt. d. Mus. Godeffroy, pp. 117 f., mention a plaited bodice to protect the bags from perspiration. See also Danneil, "Der Übergang vom Flechten zum Weben," Int. Arch. f. Ethnogr. XIV, p. 236.

● [113]

[136 cont.]
411 palm leaves (5). The natives who dealt with D'Entrecasteaux

5. Joest in Baessler, p. 390. On Vanikoro the arrows were said to be taboo (D'Urville, p. 165).

[432] always broke the points off the arrows that they sold; whether this was done out of consideration for the buyers or in order to use them again cannot, of course, be determined (6). Finally

6. D'Entrecasteaux, p. 371. On Vanikoro they were very reluctant to sell the arrows; D'Urville, pp. 165, 182.

[171] it must be mentioned that on Santa Cruz, as on the northern Solomon Islands, arrows are made in bundles of ten, which are similar in length, technique, and ornamentation (7). Dalrymple

7. The Joest Collection has a considerable number of complete groups. Concerning the industrial manufacture, cf. for the time being, Foy, Führer durch das Rautenstrauch-Joest-Museum [Guide to the Rautenstrauch-Joest Museum], second edition, pp. 103, 107 f. A more complete publication on the subject by the same author is in prospect.

•[113]

maintains that some of the arrows were feathered, but this is no longer done now (8).

8. Dalrymple, p. 78.

[143 cont.]

000 the members of his kin group must do it (3). The men on all the

3. Joest in Baessler, p. 379.

152 islands are unusually jealous and try to prevent any stranger from
609 approaching the women. Joest asserts that death was the price
684 the women had to pay for any kind of intercourse with Europeans,
and the seducers had to pay heavy fines. Dillon tells of a duel
837 on Vanikoro following a case of adultery, and both duelists were
578 killed (4).

4. Dillon, p. 197. D'Urville, pp. 164, 183; 323 (Gaimard). Lesson, Revue d'Anthropologie, V, p. 269. Dewar, p. 248. Joest in Baessler, pp. 378, 386.

841 Menstruating women may not sit with others. The moon is regarded as the cause of menstruation (5). If a woman becomes

5. Joest in Baessler, p. 383.

843 pregnant, one can tell by the swelling of her navel that she is carrying a boy, or, in the opposite case, a girl (6). Pregnant

6. Joest, ibid.

[285] women carry a small mat -- whether habitually is uncertain -- plaited out of pandanus strips, patterned with black stripes and with a finely plaited border, black edging, and cowrie decorations at the corners (7). If it is a first pregnancy, the man must

• [113]

7. Etheridge in Record Austral. Mus., IV, 7, p. 304. (The specimen described is 10 1/4 inches square.)

[149 cont.]

756
[787] Concerning the behavior of the sorcerer on other occasions, cf. Dillon, p. 303, where a "priest" on board the ship sings, shouts, and laughs in a state of convulsions and apparently talks with a spirit.

789 The second duty of the sorcerer, likewise worldwide, is that of weather-maker. On journeys by boat, the meduka of Santa Cruz takes his duka post with him and sets it up in the small hut of the platform. A bird-figure painted red, white,
[278] and black is also taken on board for protection against bad weather. On land charred [150] wood is sometimes laid in hollow trees to make the sun shine. Other meduka can cause a drought by not washing and not working so that they will not perspire, for their duka has power over the sun and the rain. If one brings such a meduka money and food and he grants the request, he goes into the spirit house and sprinkles water over the duka post or posts there in order to make it rain again. In
[778] order to stir up the wind, the sorcerer swings a twig of the tree
[533] imbued with the malete concerned. Each kind of sorcery has a certain magical song that goes with it (1).

1. Codrington, p. 201. O'Ferrall, p. 225. Edge-Partington, I, 163, No. 8 (bird-figure as boat's amulet).
[113] Foy, Arch. f. Religionswiss., X, p. 513, regards the rain-makers as representatives of the god of heaven.

789 Although there is no definite evidence, it is undoubtedly
241 the case that the meduka takes part in the ceremonies that are supposed to promote the growth of the various food plants and in the harvest festivals, in other words, in the vegetation magic. The first takes place on Ndeni in the bush at a place for festivities when the plots have been cleared and the plants started. Besides the necessary food, feather money and tapa
[282] are displayed, or rather "sacrificed."

[159 cont.]

121 unnecessary to follow the cultural processes backward step by step, as one is usually forced to do, and thus gradually, by a kind of subtraction, peel off the older cultural complexes. On the basis of some preliminary studies that are available (3), I

3. F. Graebner, "Kulturkreise und Kulturschichten in Oceanien [Culture Circles and Culture Layers in Oceania]," Zeitschrift für Ethnologie, XXXVII (1905), pp. 28 ff. Stephan and Graebner, Neu-Mecklenburg, pp. 158 ff.

• [113]

can immediately go to the heart of the matter and treat the cultural epochs in their chronological sequence.

x 174 The basic layer of Santa Cruz culture is evidently that complex which, as in the rest of Melanesia, goes with the social system of exogamous patriarchal-totemistic local groups. The system has been preserved in absolute purity on Santa Cruz only [164] in individual areas; in others the local character, on Nufiloli the patriarchy, seems to have disappeared (4). The same is true of

4. Cf. p. 128 where only O'Ferrall's account shows the local character.

x 171 the rest of Melanesia where the pure form is verified only for the islands of the Torres Strait and the neighboring parts of New Guinea, as well as along Collingwood Bay, on New Hanover and the adjacent areas of New Ireland, and on Kunie (Isle of Pines) and the Fiji Islands (5). The totemistic character of the

5. Report on the Cambridge Expedition to Torres Straits, V, pp. 162ff. Pöch in Sitz.-Ber. d. Kais. Akad. d. Wiss., Vienna, Math.-Nat. Section,

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[159 cont.]

CXV, 1, p. 6. The same in Mitt. d. Anthrop. Ges., Vienna, XXXVIII, pp. 25ff. Manuscript by Kuthe in the Berlin Museum. Lambert, Moeurs et Coutumes des Néo-Caledoniens, p. 257. Marzan, "Le totémisme aux îles Fiji," Anthropos, II (1907), pp. 400ff.

group has not been documented from Berlinhafen (6); on New

6. Erdweg, "Die Bewohner der Insel Tumleo [The Inhabitants of Tumleo Island]," Mitt. d. Anthrop. Ges., Vienna, XXXII (1902), pp. 278f., 375ff.

Caledonia [160] the localization (1) and on the Admiralty Islands

1. Lambert, op. cit., pp. 82ff.

the same trait and patriarchy are not present everywhere (2);

2. Parkinson, Dreissig Jahre in der Südsee [Thirty Years in the South Seas], pp. 392ff.

in the Bougainville Strait and in the region of Finschhafen both characteristics have completely disappeared (3). For San

3. Ribbe, Zwei Jahre unter den Kannibalen der Salomo-Inseln [Two Years among the Cannibals of the Solomon Islands], p. 140. Parkinson, ibid., p. 481. Vetter in Nachrichten über Kaiser-Wilhelms-Land [Reports on Kaiser-Wilhelms land],

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[160 cont.]

1897, pp. 87ff. Likewise in large areas of the Massim District (cf. various places in the Report on British New Guinea).

Cristobal only patriarchy has been confirmed (4), and the strong

4. Codrington, p. 22.

predominance of totemistic conceptions on Florida and the neighboring area (5) leads us to suspect its existence also on the

5. Codrington, pp. 29ff.

southeasternmost islands. Totemism, in part without any social significance, in part discernible in totemistic interpretation of the matriarchal [mutterrechtlichen] two-class system, is also present elsewhere in Melanesia.

The chief areas of totemism and patriarchal local-exogamy also have a considerable number of other cultural elements in common with Santa Cruz. With regard to the social phenomena, the separation of the men and women has analogies in western New Guinea and on the Admiralty Islands (6). It is significant

6. Moolenburgh in Tijdschr. Kon. Ned. Aardrijksk. Genootsch., XIX, p. 165. Van der Sande, Nova Guinea, III, p. 276. Thilenius, Ethnographische Ergebnisse aus Melanesien, II, p. 132. Cf. also New Caledonia (L. de Vaux in Revue d'Ethnographie, II, p. 330).

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that the Palau Islands also fit in here through their women's organization, and a kind of local exogamy has also been preserved there, even though altered matriarchally under Indonesian influence (7). These same Palau Islands, however, offer the

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● [113]

[160 cont.]

7. Kubary, Die socialen Einrichtungen der Pelauer [The Social Institutions of the Palauans], pp. 33ff.

most striking analogy to the form of prostitution on Santa Cruz (8).

8. Kubary, ibid., pp. 51ff.

An essential element of this complex is the conical-roofed hut (9).

9. Graebner, op. cit., pp. 37ff.

The fire-drill is used on the islands of the Torres Strait and in westernmost New Guinea, as well as on the western Carolines (10).

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10. Haddon, "The Ethnography of the Western Tribe of Torres Straits," J.A.I., XIX, p. 385. Chalmers, "Note on the Natives of Kiwai Island, Fly River, British New Guinea," J.A.I., XXXIII, p. 118. Pleyte, "Fire drill and chopsticks from New Guinea," Int. Arch. f. Ethnogr., IX, p. 203. A specimen in the Rautenstrauch-Joest-Museum from Yap.

The oval wooden bowl, usually with handles at both ends, is found in the western part of British New Guinea, on the north coast of the island, in the Bismarch Archipelago from the Hermit Islands to the Admiralty Islands. The tami bowl and related ones, as well as individual forms of the western Carolines, are perhaps related, certainly the oval bowls from San Cristobal and [161] environs (1), as well as individual forms in the

1. The above data based on material in the Rautenstrauch-Joest Museum.

[161 cont.]

x 171 northern New Hebrides (2). Within the same area, on the Admiralty

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2. Cf. Hagen and Pineau, "Les Nouvelles Hebrides," Revue d'Ethnographie, VII, p. 346 (Fig. 82).

Islands and San Cristobal (3), we find wooden bowls in the shape

3. According to material in the R.-J.-Museum.

of animals, just as they occur on Santa Cruz (4). The distribution

4. Here and there also on New Guinea and the New Hebrides.

of headrests should be specially noted. As is known, they are spread throughout New Guinea (5). In isolated instances they

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5. Cf. Von Luschan, Beiträge zur Völkerkunde der Deutschen Schutzgebiete [Contributions to the Ethnology of the German Protectorates], pp. 66ff., as well as Krieger, Neu-Guinea, pp. 472 ff. Also Edge-Partington, I, 263ff.; II, 155f., 184.

appear in Santa Cruz and then again in a larger area on Fiji, Tonga, and Samoa (6). Now the distribution within the last-

6. Museum material. Cf. Edge-Partington, I, 118f.; II, 43, 47, 59.

x [174] named area can be traced back to the very intensive connections between the three groups, and in view of the almost total absence

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x [174]

[161 cont.]
of the implements in the rest of Polynesia, it can be assumed that Fiji was the point of origin. Both of the principal types, the one with multiple feet, often in the shape of an animal, and the one consisting of a head- and foot-plate with connecting members, are widely distributed in New Guinea, but their compact distribution is bounded on the north by Finschhafen and on the south by the Gulf of Papua. Farther east, for example, on Collingwood Bay, they are linked with a well-developed totemism, traces of which are not lacking in the Massim District (7). Besides that,

7. Macgregor, British New Guinea, p. 44.

however, the monoxylic forms in such distant places as Finschhafen and Geelvink Bay show such strong resemblances in the shaping of the figures (8) that even secondary shifts in the

8. Von Luschan, loc. cit.

distribution of the headrests are not outside the realm of possibility. At any rate, on the basis of their principal areas of distribution, in New Guinea, too, they belong to the complex of the totem culture. We should therefore also expect to find them on the Admiralty Islands, where, in fact (9), on Maty

9. Material in the Berlin Museum.

they have their analogues in the recurring (10) elevated head-

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10. Hambruch, "Wuvulu und Aua," Mitt. d. Mus. f. Völkerk. Hamburg, II, 1, p. 124.

pieces on the beds. On New Caledonia apparently only a beam put under the head corresponds to the headrest (11).

11. Lambert, p. 128.

[161 cont.]

The boat on Santa Cruz is, in its general type, Polynesian throughout, with Micronesian additions (12). The actual body

12. Cf. p. 201.

of the boat, however, has retained its pre-Polynesian character, the round [162] cross-section with the narrow slit in which the legs of the rower can only be placed one in front of the other (1).

1. Cf. the boats of New Hanover and environs, of Ramu, and especially the canoes without outriggers in the interior of Humboldt Bay and up to Berlinhafen; material in the Berlin Museum and Van der Sande, Nova Guinea, III, pp. 195 ff.

The stock of ornaments that the inhabitants of Santa Cruz have preserved from ancient times is comparatively rich. To be sure the penis sheath, which otherwise is characteristic for the cultural complex, is lacking (2), but it is found nearby on

2. Graebner, Z.f.E., XXXVII, p. 37.

Ulawan, one of southeastern Solomons, which is culturally related (3). On the other hand, the bark belt as it is known from

3. Surville in Magazin von merkw. neuen Reisebeschreibungen, XVIII, p. 117.

central New Guinea and the Admiralty Islands (4) is also

4. Graebner, loc. cit. Perhaps also on the southern New Hebrides, cf. F. de Tolna, pp. 206f. There and on New Caledonia, a penis

[162 cont.]

x 171

sheath also: Cook, Second Voyage, II, pp. 34, 106, 119; cf. F. de Tolna, pp. 189ff.

present on Santa Cruz. The breast disk of Tridacna with the tortoise shell layer, which corresponds exactly to the kapkap of northern New Ireland, as well as to related forms on the Admiralty Islands and the northern Solomons, is very characteristic. Undoubtedly related also, although modified in shape, are the well-known ornaments from the Gulf of Papua and similar forms on the north coast of New Guinea, as well as the shell disks with dotted designs from Malaita (5). As for nose ornaments, the

5. Museum material from Cologne and Berlin. Cf. Stephan-Graebner, p. 188, where the kapkap are probably erroneously linked with the bow-culture; not improbably only a relatively secondary distribution of concave shapes remains.

nose ring worn in the septum is documented only for the northern coastal area of New Guinea and for Collingwood Bay (6); never-

6. Museum material. Cf. Finsch, "Ethnogr. Erfahr. u. Belegstücke aus der Südsee [Ethnographic Experiences and Specimens from the South Seas]," Ann. K.-K. Naturh. Hofmus., III, p. 99. Edge-Partington, II, 148 and 194. Isolated form from Yule Island, ibid., II, 180. Report on British New Guinea, 1890-91, p. 15.

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theless, its undoubted association with the far more widespread nose-rod does not permit its definite inclusion in the culture complex in question. There is greater probability that the wearing of

[163 cont.]
on the north coast of New Guinea there are the little hair-baskets (3), to which the bamboo cylinders of Dutch New Guinea

3. First in Finsch, op. cit., pp. 228f.

correspond (4), and the peculiar balloon caps of the youths on

4. Van der Sande, pp. 58f.

the northernmost Solomons are known (5). The cylindrical head-

5. Parkinson, pp. 657f.

ring of Santa Cruz appears to be related to this, at least externally, and it is found also in New Caledonia (6), on the Maty

6. Already in Cook, Second Voyage, II, p. 119. Lambert, p. 143.

Islands (7), and as an ornament of mourning on the Admiralty

7. Hambruch, "Wuvulu und Aua," Mitt. d. Mus. f. Völkerk. Hamburg, II, 1, pp. 97f. Foy, Jahresbericht des Vereins z. Förderung des Rautenstrauch-Joest-Museums, I-IV, p. 5.

Islands and in the Finschhafen area (8).

8. Parkinson, p. 369. Hagen, Unter den Papuas [Among the Papuans], p. 168. Cf. also Roy, Führer durch das Rautenstrauch-Joest-Museum, second edition, p. 128.

x 171 [164 cont.]
northern regions (2). To the latter belong the bark belts of the

2. Cf. Graebner, op. cit., pp. 35 ff.

region around Port Darwin. A comparison of their ornamentation with that of the Admiralty belts reveals a basic relationship. The design shows bands with triangular and semicircular figures symmetrically placed along the edge and either touching or almost touching down the center line (3). The Australian specimens

3. The basic types of the Admiralty forms are recognizable in Parkinson's illustrations, pp. 358 and 360. For Port Darwin cf. Graebner in Globus, XC, p. 238, although the approximation of forms is not exhausted by these illustrations.

essentially lack only the notch-like rows of triangles along the edges of the bands, which are typical for the Admiralty Islands. The bark belts of the Gulf of Papua from New Guinea often clearly show the same basic forms, despite the addition of masked faces and other decorative forms (4), but this is rarer and weaker

•[113] 4. Cf. Haddon, Decorative Art of British New Guinea, pp. 120ff. (ill.).

in the bark belts of the region around Berlinhafen. On the other hand, the design recurs quite clearly on the Palau Islands and San Cristobal (5), in the latter area, for example, in the well-

5. Kubary, Ethnogr. Beiträge zur Kenntnis des Karolinenarchipels, Pl. XXXVI ff., several examples. Museum material for the inlaid work of the Solomons. Typical forms of

[165 cont.]
x 174 eastern Melanesia, even as far as New Caledonia and Fiji, an
x 171 influence that, of course, perhaps to a great [166] extent, rests on secondary movements within eastern Melanesia (1).

1. Cf. Graebner, Zeitschr. f. Ethn., XXXVII, pp. 31ff., 41ff. Stephan-Graebner, pp. 168ff., 186ff.

x 171 Elements of both cultures are also found on Santa Cruz, but oddly enough, the weakest are those of the former, the culture actually typical for eastern Melanesia. To be sure, there are masks on the islands of the group, but they do not seem to play anywhere near as important a role as on the neighboring groups. There is evidence of mother-right on Nufiloli, but not in the form of the two-class system; it therefore perhaps reached the Santa Cruz group in a form already modified by the bow-culture, like the skull-cult, which, of course, may have already belonged to the two-class culture (2), but at least on the

2. In favor of this is its occurrence on the New Hebrides, on New Britain and adjacent New Ireland. Cf., for example, Hagen and Pineau, "Les Nouvelles Hebrides," Revue d'Ethnographie, VII, p. 332. Parkinson, p. 81, where, of course, he entirely misconstrues the idea of ancestor worship. Stephan-Graebner, p. 118.

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principal island Ndeni through the use of skull-shrines and on Vanikoro through the addition of headhunting, it points back to the later forms on the Solomon Islands (3). On the other hand,

3. Cf., among others, Guppy, The Solomon Islands, pp. 16, 53. Codrington, pp. 254ff., 345. Edge-

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[169 cont.]

x 171 group. In this situation the forms of the bow, arrow, and some spears represent a certain anomaly. The type of arrow and spear that developed on Bougainville is distributed, like the Bougainville bow, over a large part of the group on the trade routes (2).

2. Cf. Woodford, A Naturalist among the head hunters, p. 30. Also Guppy, p. 72 (spears).

● [113]

and, as is clearly shown by a comparison with the arrows and the barbed spear type of the southeastern islands, they are such close imitations of the favored northern types that even an experienced ethnographer is unable to identify any one specimen at a glance (3).

3. Museum material. Cf. Edge-Partington, I, 212f; II, 100f.

x 171 x 174 I believe that this fact clearly shows that we are dealing with a relatively recent distribution of the type of arrow present today. This leads to the postulate that before this distribution took place another form of arrow must have been present on the southeastern Solomons, since the spread of the bow and arrow to the New Hebrides could scarcely have taken any other route than across the southeastern Solomons. The result is the possibility, which is important for our problem of the cultural connections of Santa Cruz, that in times past arrows with bone points existed on the southeastern Solomon Islands (4). A comparison of the

4. In this connection an important fact is that spear points of bone actually do exist.

Santa Cruz arrows with those of the New Hebrides can only support this assumption; despite their undeniable relationship, they show too much dissimilarity to say, without qualification,

[170 cont.]
but also on the Solomon Islands and New Hebrides (4), hence

4. Macgregor, British New Guinea, p. 69. Guppy, p. 151. Codrington, pp. 318, 342.

unmixed areas with "Melanesian" language, in Polynesia itself from Hawaii, Tahiti, the Hervey Islands, Rotuma, and New Zealand (5). Also undoubtedly Polynesian is shark fishing with

5. Freycinet, Voyage autour du Mond, II, p. 607. Ellis, Polynesian Researches, I, p. 228. W.W.Gill, Myths and Songs, from the South Pacific, p. 123. Gardiner in J.A.I., XXVII, p. 487. A.S.Thompson, The Story of New Zealand, I, p. 197.

a noose, as practiced, for example, on Samoa, in Micronesia on the Palau Islands, in Melanesia, and in northern New Ireland with the well-known shark trap (6); the further distribution of

6. Kraemer, Die Samoa-Inseln, II, p. 198. Kubary, Ethnographische Beiträge zur Kenntnis des Karolinen-Archipels, p. 126. Parkinson, Dreissig Jahre in der Südsee, pp. 297ff.

which can be assumed from the occurrence of the shark rattle. Furthermore the plaiting of mats is certainly Polynesian, and probably also the preparation of bark cloth, the dress of the men and women, the ear ornaments, especially the ear plug from Vanikoro, which recurs on the central Carolines and in eastern Polynesia, as well as on the central and eastern Solomons (7).

7. Guppy, p. 133; Edge-Partington, I, 46 and 198; Ribbe, pp. 264, 321;

[170 cont.]

Kubary, Die Bewohner der Mortlock-Inseln [The Inhabitants of the Mortlock Islands], pp. 48f; Finsch, Ann. K.K. Naturh. Hofmus., VIII, p. 372 and elsewhere. Ring-shaped ear plugs used to occur on the Marshall Islands and still do in British New Guinea and on the central Solomons.

Tattooing is undoubtedly Polynesian. As for other things, principally the chiefdom is to be named, and furthermore the fortification of the villages with stone walls (8), the spirit huts, which

8. Hawaii, Nukuhiwa, Samoa, Tonga: compiled by Waitz, Anthropologie der Naturvölker, V, p. 50. Also Fiji: Wilkes, United States Explor. Exped., III, p. 80.

correspond to the western Polynesian maraes (9), the sacred

9. Cook, Third Voyage, I, pp. 312f. and elsewhere. Turner, Samoa, p. 19. Hale, United States Exploring Expedition, Ethnography and Philology, pp. 97f. and elsewhere.

stones of Vanikoro, [171] the legend of Lata and Sinota, which is related to the Maui myth, as well as the divine figure Tangaloa. The idea of the twofold fate of the souls after death also appears to be Polynesian.

The various parts of this complex, however, are not equivalent; the connections of Santa Cruz with the Polynesian world are threefold. As shown elsewhere (1), the area of

1. Graebner, pp. 44ff.

[171 cont.]
the South Seas undoubtedly occurs only with the outrigger, the outrigger boat on Santa Cruz certainly existed prior to the Micronesian and Polynesian influences. The oar, too, in shape agrees less with the Micronesian and Polynesian forms than with the Melanesian forms. In particular its ornamentation is [172] foreign to the first-named areas, but its basic type, to some extent even related motifs, recur in Kaiser-Wilhelmsland, in the eastern part of the Bismarck Archipelago, and on the Solomon Islands (1). Furthermore, it is not unlikely that tattooing belongs

1. Cf., among others, Erdweg in Mitt. Anthrop. Ges., Vienna, XXXII, p. 369. Biro, Samml. d. Ungar. Nat.-Mus. [Collection of the Hungarian National Museum], III, p. 78. Edge-Partington, II, 129. Ribbe, p. 61.

here on account of its limited development, since tattooing of the entire body, or at least areas of it, is typical for Micronesia as well as Polynesia (2). Finally, the Lata-Sinota myth can be

2. Cf. Joest, Tätowieren, pp. 74ff. Marquardt, Tätowieren in Samoa. Robley, Moko or Maori Tattooing, and others. A. Herz, Tätowierung, Art und Verbreitung [Tattooing, Kind and Distribution] pp. 96ff.

called ancient, despite its clear relationship with genuine Polynesian myths, because it does not merely represent a local variation, but the characters of the myth, which in Polynesia comes either from Maui or Tangaloa, have names that are foreign to actual Polynesian mythology.

These facts pose another important problem. The route by which these proto-Polynesian cultural elements reached

[174 cont.]
x 171 the bent handle and lashed mounting, used chiefly on Kusaie, but also on the Palau Islands, as well as to the southeast on the Ellice Islands (3). The outrigger type of boat resembles neither

3. Finsch, Ann. K.K. Hofmus., VIII, p. 215 (Truk-Mortlock?: p. 341). Kubary, Ethnogr. Beitr. z. Kenntnis des Karolinen-Archipels, p. 201 (Pl. XXIX, 2). Hedley, "The Atoll of Funafuti," Mem. Austral. Mus. Sydney, III, 4, pp. 255f.

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the Melanesian nor actual Polynesian forms, but rather its closest relatives are found on Ponape and the Marshall Islands. Both have the curved transverse pieces extending from the outrigger bridge to the outrigger beam, which on Ponape are combined with the vertical connecting rod (4). The system of walls

4. Kubary, ibid., Pl. LIV, 5 and 7.

protecting each house individually -- not the bastion-like constructions [175] outside the villages -- and the island fortifications mentioned by Quiros resemble the well-known, still enigmatic constructions on Ponape and Kusaie (1). The use of

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1. Cf. Christian, The Caroline Islands, pp. 79ff. (plan facing p. 98). Finsch, Ann. K.K. Hofmus., VIII, pp. 210f.

Curcuma to color the body and the mats (2), the ornamentation

2. For example, Kubary, op. cit., pp. 74 (also footnote 2) f.

/153 cont./

000 121 enclosed in square brackets. I must reserve the culture-historical conclusions that are to be drawn from the new material for a later occasion. My chief object here was to collect all the available and useful material about the cultural relations of the Santa Cruz Islands that has been published since Graebner's study in this publication, Vol. I, pp. 71 ff., or that I have become acquainted with from the literature and museums. The

● 113 114 following general works should be mentioned: G. Lennier, Description de la Collection ethnographique océanienne qui offerte à la Ville du Hâvre, M. Le Mescam, Hâvre, 1896 (Pl. I-VI and Catalogue, pp. V ff., a totally inadequate listing, in part illustrated, of a comprehensive collection from the Santa Cruz Islands, especially from Vanikoro, which, with closer study, would probably add much to the ethnology of these islands, even though various objects have been erroneously attributed to them, such as the plaited mats, Pl. I, II, V, VI, which come from the Gilbert or the Marshall Islands -- cf. Cat., p. VIII -- and the bark cloth cover, Pl. II, which probably comes from the region of Wallis Island -- cf. Cat., p. VI, "Tapis des Wallis en fibres de Banian"); J. Girieud and H. Herrenschmidt, La Nouvelle-Calédonie, Rouen, 1898 (Reef or Swallow Islands, pp. 105 to 108;

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the vignettes accompanying this and the insignificant section, "Iles Santa Cruz," probably refer to objects of the New Hebrides but by no means to such of the Santa Cruz group); J. Jennings, "Notes on the Exhibition of an Ethnographical Collection from Santa Cruz etc.," JAI, XXVIII (1898), pp. 164f; W.C. O'Ferrall, Santa Cruz and the Reef Islands (The Melanesian Mission, Westminster, S.W.), and Fl. Coombe, Islands of Enchantment, London, 1911 (Nitendi, pp. 169-194, Reef or Swallow Islands, pp. 195-213, Vanikoro, p. 170; leans heavily on O'Ferrall, not on the work cited here, but on personal accounts and older mission reports); F. Speiser, Südsee, Urwald, Kannibalen /The South Seas, Virgin Forest, Cannibals/, Leipzig, 1913 (Nitendi, pp. 289-303). The pertinent passages in these publications have been referred to, as a rule, only where the material is new as compared to Graebner's work. I was unable to obtain the mission periodical used by Coombe, The Southern Cross Log. For photographs or drawings I am indebted to the heads of the ethnological museums in Budapest, Dresden, Leipzig, and Vienna. The organization of the new material went hand in hand with a re-examination of the old; what proved to be inaccurate in Graebner's study has been corrected. Foy.]

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114 I concluded a two-year study trip to the New Hebrides in 1911-12 with a visit to the Santa Cruz Islands. I spent six weeks at Graciosa Bay in Nitendi and lived there as the guest

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101 the official names, as long as there is no reason to call them actually incorrect.

Generalities about the Population (2)

2. [Ethn., I, pp. 73-75.]

161 Today the population of Graciosa Bay is definitely decreasing. Mr. Matthews, who has lived there for seven years, believes that during this /155/ period the number of persons has been reduced by half. He knows a village that upon his arrival was able to furnish about 60 warriors and in 1912 had but two men. The same supposedly had happened in many other villages; I, too, was struck by the fact that between any two inhabited villages today one finds a village in ruins which are not yet old (1).

1. "Both the main and the island appeared to be one continued town" /cited in English/ (Hawkesworth, An account on the voyages for making discoveries in the Southern Hemisphere, I, p. 360). "On the shore, village beside village" (Thilenius, Tagebuch).

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[166] Apparently the last inhabitants of a village move to one of the neighboring villages and let the old village fall into ruins. Nevertheless, one can still designate Graciosa Bay as densely populated. I estimate the number of those living there as 1,000-1,500 souls; in former times the number would have been about 3,000.

361 The shores of the bay are the most densely populated part of Nitendi, for the calm bay offers the coastal dwellers the most favorable conditions of life imaginable. Good-sized settlements are also found on Tumotu and on the west coast of the island, whereas on the other coasts only scattered larger or smaller

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302 out. Today /158/ all the men shave their hair at the temples and sometimes also above the forehead, so that the mop of hair covers only the back part of the head like a calotte (Fig. 1) /Fig. 1 appears here./

1. [For example, see also Speiser, Südsee, Ill. 95, left. Furthermore, cf. O'Ferrall, section "Headmen," with illustration; he confirms Joest's statement that sharks' teeth were used for shaving, or the hair was plucked out with two mussel shells which served as pincers. Both are also mentioned by Girieud and Herrenschmidt, p. 107, for the Reef Islands; here, as there, the shell pincers are probably used chiefly to pluck out the beard. Cf. ibid. also concerning coloring and bleaching the hair on the Reef Islands.]

[12] [875]

I did not see the crest of hair on the top of boys' heads, but it seems that it is still worn on the Reef Islands (2). On the

[Text continues, bottom of P. 12--Analyst]

2. Coombe, plate accompanying p. 211, lower picture. [Also the reference, p. 90, in Joest's Tagebuch seems to deal with the Reef Islands. With regard to Nitendi, he mentions, p. 49, only tufts above the forehead, which Graebner, Ethn., I, p. 76 (with footnote 1), misunderstands, but Baessler, Neue Südsee-Bilder /New South Seas' Pictures/, p. 377, quite correctly interprets. The only error

● [13]

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basis of other circumstances, such as Joest's journals and other well-defined collections, can it be determined what belongs to it. Dr. Speiser did not see the two ornamental tufts on Nitendi; his New Hebrides collection contains feather ornaments from western Malekula, which are in many respects related.]

[824] On the other hand, a prickly yellow-leafed shrub (mini) is popular as a hair ornament (2).

2. [O'Ferrall, section "Mat Making" (= Coombe, plate accompanying p. 183).]

[824] [825] Snail shells (cf. Fig. 2) and tufts of vegetable fiber (3) are often

3. Cf. Speiser, Südsee, Ill. 95, right.]

knotted into the hair.]

302 292 [Sometimes a wide piece of patterned or unpatterned bark cloth is wound around the hair, which usually forms a kind of cylindrical hat (Fig. 4) (4). For trips by sail there are also

4. [Dillon has already reported this custom on Nitendi (cf. Ethn., I, pp. 86 f.); the headpiece mentioned in the same work, p. 76, and illustrated in Edge-Partington and Heape, also belongs in the same category, even though it was supposed to consist of leaf material (cf. Dillon). See also F. de Tolna, Chez les Cannibales,

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/161 cont./

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p. 279, and, more recently, O'Ferrall, section "Nibi: a New School Village" (Tumotu, unpatterned). Such a headpiece from Vanikoro is illustrated in F. de Tolna, p. 271; for additional material cf. Ethn., I, p. 86.]

woven hairbands (5).]

5. [O'Ferrall, section "Mat Making."]

301 One seldom sees nose sticks of Tridacna. They are probably more frequent on the Reef Islands than on Nitendi (6). They

6. [On the other hand, the pertinent illustrations in O'Ferrall and Coombe, as well as the other photographs of Reef Islanders owned by the R.-J.-M. (most of them taken by Beattie), never show a nose stick. It seems to be worn chiefly by women at dances; cf. O'Ferrall, section "A Dancing Ground."]

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are /162/ [in part pointed at the ends (1), in part blunt (2), and]

[113]

1. [R.-J.-M. 30563 (Speiser Coll.). Similar on Vanikoro; cf. Dumont d'Urville, Voyage de l'Astrolabe, Atlas, Pl. 176, No. 5, and Pl. 178, No. 5.]

2. [Edge-Partington and Heape, Ethnographical Album of the Pacific Islands, I, 166, No. 9.]

about eight millimeters thick and 13-15 centimeters long.
[535] The pierced nose-pendant of mother-of-pearl [mentioned in

/162 cont./

30 [535] Ethn., I, p. 76] is a dance ornament and replaces the tortoise-shell ring on festive occasions. The free end of the ring is inserted into the pierced septum, and the disk then hangs down almost to the chin (3). In addition there are two small sticks that

3.[Speiser, Südsee, Ill. 95. -- Although Dr. Speiser did not see a nose ring on Nitendi such as the one shown in Ethn., I, p. 77, Fig. 5, No. 6, nevertheless there is no doubt that this piece, like the comb of the same provenience discussed above, p. 14, footnote 4, belongs to the Santa Cruz Islands. Moreover, stylistically the ring fits very well into the ergology of these islands; the angular arrangement is often found on the tortoise shell overlay of the breast disks (cf., for example, Ethn., I, p. 80, Fig. 8, and p. 73, Fig. 2) and on the pierced nose-ornament of mother-of-pearl (for example, in Coote, Wanderings South and East, p. 158), as well as in the wood-carving on oar blades (Ethn., I, p. 110, Fig. 41, No. 7) and in the ornamentation (cf. for example, Speiser, AfA, new series, XIII, p. 323, Figs. I, VI, VII, VIIa; p. 327, Fig. 41 and Fig. 6 on fish); the ends of a nostril ornament consisting of a bead chain (cf. Ethn., I, p. 74, Fig. 3) and ankle ornaments (cf. Fig. 2 here) are also often fashioned this way. It is possible that the ring is used differently, since the original accounts do not wholly agree in this respect;

• [113]

/185 cont./

227 from the coarsest to the finest quality. There are seines up to 11 meters long and one meter wide, /186/ which are held out by means of sinkers of shells or pieces of coral and cylindrical floats made of very light wood (1). Sink-nets (2) with sides up

1. [Ethn., I, p. 103, Fig. 33, is perhaps a smaller kind of such seine without sinker and float.]

[224] 2. [Graebner, Ethn., I, p. 104, calls them net-traps because the net slides freely on the cords connecting the bent sticks and, when the fish strikes in the net, draws together toward the center. Compare the description of similar nets from Samoa in Aug. Kraemer, Die Samoa-Inseln, II, pp. 177 f., and in Thilenius, Ethnographische Ergebnisse aus Melanesien /Ethnographic Results from Melanesia/, pp. 53f.]

[113]

to one and a half meters long are to be found, the smaller ones often plaited out of particularly fine string. They are fastened to bent wooden sticks tied crosswise, which are often weighted with small stones at the ends (Fig. 29). A stouter cord at the point where the sticks cross serves for drawing up the nets. The large sink-nets are grasped directly by the bent sticks. [On the 226 Reef island Matema /Fig. 29 appears here/ the hauls of fish borne in by the tide are surrounded and the fish caught with hand nets. The natives then kill them by biting them in back of the head and toss them over their shoulders, whereupon they are caught by boys and are strung on strips of plant fiber drawn through their gills (3). On Nitendi the first needlefish /Belone

/187 cont./

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1. [Cf. Ethn., I, pp. 104 f. Supplementary literature: Girieud and Herrenschmidt, p. 106; Coombe, pp. 172 f. There is a recent illustration of a kite with bait from the Reef Islands in H. Balfour, "Kite-fishing," in Essays and Studies Presented to W. Ridgeway (1913), pp. 597 f., with Figs. 18 and 19, to which the kites from Vanikoro shown in Lennier, Pl. III, correspond. The specimens brought back by Speiser differ chiefly in that the lower edge of the body of the kite projects triangularly in the center and the connection between the longitudinal rib and the two cross ribs consists of cord rather than leaf strips. There is a strange note by Jennings, JAI, XXVIII, p. 165, according to which kites made of bark cloth and reeds are used on Santa Cruz "for driving flying fish" /cited in English/.]

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The plaited bait-cord used for catching sharks (2) is

2. [Ethn., I, pp. 105 f. Of the shark illustrated there, only the first form is confirmed for Santa Cruz by the specimen reproduced in Edge-Partington and Heape, I, 167, No. 1; the second one, however, corresponds to the first so precisely in the way the hoop is put together that it must be of the same origin. -- The bait cord and shark rattle from Vanikoro in Lennier, Pl. IV, and Cat., p. VII.]

about ten meters long and not quite as thick as a finger. Two

/189 cont./

501 'Southern Cross'" (on the platforms of the boats one also sees boat models being brought to the steamboat); Coombe, plate accompanying p. 171; Speiser, Südsee, Ill. 90, 97, 98, bottom. The same form prevails on the Reef Islands (cf. photo. of the R.-J.-M., No. 3933, taken by J. W. Beattie), on Utupua (cf. Ethn., I, p. 93, Fig. 23, and, on the designation of origin, p. 10 above, footnote 2), and Vanikoro (cf. Coombe, plate accompanying p. 170). See also G. Brown, Melanesians and Polynesians (London, 1910), plate for p. 336: "Canoes at Santa Cruz Group." In rowing, the natives often let one leg hang in the water: Coombe, p. 171.]

[113]

Both boat /190/ forms are very artfully constructed, are highly
501 rized, and carefully maintained. Although ornamentation is
531 lacking (1), the men take pride in always keeping them clean,

1. [Concerning the ornamentation of the ends of the boat, however, cf. the following article.]

which they achieve by frequently rubbing them with a paste (2)

2. [Ethn., I, p. 112.]

[829] obtained by pounding a kind of calcareous algae that grows on the ocean floor (3). [Upon drying the wood is snow-white, and the

3. [See Girieud and Herrenschmidt, p. 106, for the sailboats of the Reef Islands.]

/195 cont./

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the manufacture of tapa in the interior, because in other instances the use of coastal material for inland techniques has been verified (for example, on Bougainville, cf. R. Parkinson, "Zur Ethnogr. d. nordwestl. Salomo-Inseln /On the Ethnography of the Northwestern Solomon Islands/," Abh. u. Ber. Kgl. Zool. u. Anthr.-Ethn. Mus. Dresden, VII, 1898/99, No. 6, p. 2). -- The

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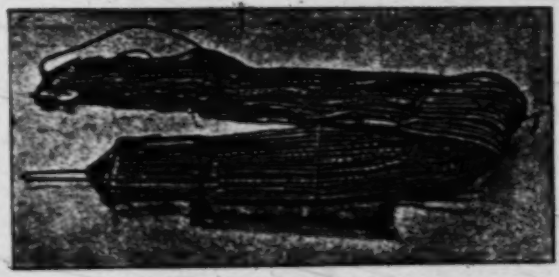

Fig. 40. Shell money from Utupua in the form of a bar-belt from the Central Carolines, with the board upon which it is wound (Ba V 2770); made of small shell and coconut disks, black and white (Coix) fruits, and European glass beads; ca. 1/10 natural size.

[109]

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bark-cloth beaters illustrated in Ethn., I, p. 117, Fig. 45, Nos. 1-3 -- although lacking any original information as to origin -- undoubtedly come from Nitendi, because they belong to the same Joest collection that, with respect to bark cloth, contained only pieces from Nitendi and because of the large number of them (cf. above, p. 91, footnote 2).]

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same thing is reported from Vanikoro by Dumond d'Urville, Voyage de l'Astrolabe, V, p. 334. F. de Tolna, Chez les Cannibales, p. 273, also notes that the skulls are kept on the shaft above the fire (cf. above, p. 48). Codrington, The Melanesians, p. 264, probably means nothing but this shaft with his "chest" /cited in English/,

Fig. 49. Skull (Ba V 1939), with artificial nose and eyes made of wood, the latter with designs burned in.

while Graebner, Ethn., I, pp. 147, 166, interprets it as a special box, as a skull-shrine. It is undoubtedly a mistake by the latter when he speaks of a special shelter for the chief's skull on Vanikoro; in d'Urville, ibid., there is an unmistakable reference to a burial hut in which the skull hangs in a basket.]

4. [However, see Codrington, p. 264.]

/207 cont./

778 according to O'Ferrall (2), they are found all over the Santa Cruz

2. [Section "A Ghost House"; cf. Coombe, pp. 190 and 203. See also Codrington, The Melanesians, pp. 139 and 174, who speaks of Santa Cruz in general.]

[113]

Islands, like the spirit houses themselves. They have a spear-like point (3) and are decorated with a fringe of coconut leaves;

3. [The barbed hooks resemble those on the arrows illustrated in Ethn., I, p. 137, Fig. 62, Nos. 1-6.]

[789] they are colored white and painted with black designs, some with a fish or the frigate bird. One often sees offerings (food, money) lying before them[1] and people sometimes also kneel (nowadays ?) before them (4).]

4. [According to O'Ferrall, op. cit., they are representations of men who were once especially powerful, but also of women and children. The latter is also reported by Coombe, p. 203, from Pileni. The sticks of the children are small, and on Matema several of them are tied to individual larger sticks, whereas on Pileni they are simply leaned against larger sticks. -- These statements by O'Ferrall contradict his earlier ones (JAI, XXXIV, pp. 228 f.), which Graebner, Ethn., I, p. 148, used, agreeing with the present ones (which correspond to Codrington's statements), but which

[1] [i.e. - The dukq sticks -- analyst]

/208 cont./

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section "A Dancing Ground." Cf. also the illustration in F. de Tolna, Chez les Cannibales, p. 269, from Vanikoro.]

were used. /209/ [In other dances bows and arrows are carried.] According to Coombe, the women dance by themselves, although at particularly large festivals they may take part in the dancing -- but on all fours (1). In some dances the people beat time by

1. [Ethn., I, p. 154, and also O'Ferrall, op. cit.]

clapping their hands (2). /Fig. 55 appears here./

2. [See also O'Ferrall, op. cit. For the Reef Islands, see Girieud and Herrenschmidt, p. 107, who give narpo as the designation for the dances.]

There are two principal forms of dance clubs, which usually have rattles at the handle end: one with a wreath of long bast strips where the handle begins and with two symmetrically placed raised triangles along the entire length on the concave side (Ethn., I, p. 133, Fig. 58, Nos. 9-12) (3); the other

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3. [There are also forms of this type with longer tufts on the sides (cf. Coote, Wanderings South and East, p. 160); also belonging here is the club in Ethn., I, p. 135, Fig. 59, which differs in other respects.]

with side tufts of fibers in carved eyelets and generally without the raised triangles (ibid., Fig. 58, Nos. 1-7) [or with only one near the point (ibid., Fig. 58, No. 8)]. This latter form /210/ often suggests a representation of a bird (1). [Usually eyes and

[Text continues on P. 124--analyst]

/210 cont./

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1. [This was already pointed out by Schmeltz, in Schmeltz and Krause, Die Ethnogr.-Anthr. Abtheilung des Museum Godeffroy, p. 118. Graebner (Ethn., I, pp. 132, 157) overlooked the figurative element in the shaping of the tips of the dance clubs.]

beak slits (the latter in relief or carved in or merely painted on) are reproduced on the sides of the curved tips (Fig. 54). Some museums also have dance clubs from the Santa Cruz Islands with an unmistakable bird's head or the bird's entire body (Fig. 55) (2).] A [Vanikoro] dance club [of the general shape of the

2. [Fig. 55, No. 1, was subsequently added by Dr. Speiser; cf. AfA, new series, XIII, p. 328. The general origin of Fig. 55, No. 3, is determined by the ornamentation, the appendages, and the entire form of the club; it could, however, come from the Reef Islands; cf. the following article, p. 236.]

first principal form, but] with a bowl-shaped attachment [instead of the raised triangles] may be found in the Hâvre museum (Fig. 56) (3). [A dance club in the Dresden Kgl. Ethnographischen

3. [In connection with the last club, cf. above, p. 59.]

Museum (Fig. 57) differs from both of the principal forms; also, an apparently less curved /Figs. 56 and 57 appear here/ specimen of the second principal type, in the British Museum in London (4),

[Text continues on p. 126--Analyst]

[113]

4. [Handbook to the Ethnographical Collections, British Museum, 1910, p. 135, Fig. 114.]

/213 cont./

53! Fig. 58, shows. In another place I have dealt separately with the art forms of Santa Cruz (2). /214/ /Fig. 59 appears here./

[13] 2. F. Speiser, "Die Ornamentik von St. Cruz," AfA, new series, XIII, pp. 323 ff. I shall also speak elsewhere on the cultural relations between the Santa Cruz Islands and the New Hebrides, including the Banks Islands.

171 [Fig. 59.] Wooden bowl (R.-J.-M. 11026, Coll. of H.M.S. Royalist), allegedly "used at cannibal feasts" and from "Rubiana Lagoon, Solomon Islands" citations in English/, but undoubtedly from the New Hebrides and specifically Efate (cf. the discussion of the boat scoop above, p. 85); quite shallow, 72 cm. long. The forked handle is also found on a round kava bowl from Espiritu Santo (cf. OPBM, VI, 2, Figure 12) and is probably related to similar handles on clubs (Foy, Ethn., I, p. 260, and above, p. 103), spoons (p. 61 above, footnote 1), stampers (Edge-Partington and Heape, Ethnogr. Album, III, 63, No. 7, from Espiritu Santo, and OPBM, VI, 2, Figs. 9 and 10), and similar objects.

4: Davenport E-5 (1958-1960) 1961 ON13 Santa Cruz ON13

they, for the time being at least, prefer to go out to work for wages rather than to stay home as the older men do. As a result of this, it takes nearly forty pounds to pay for all the materials and services required for a single piece of new feather currency. This is roughly equivalent to over one year's net earnings in the labor lines of a plantation. In effect, feather currency is being priced off the currency market. In contrast to the binders, the bird catchers are eager to work for old rates, for the lack of production of currency has seen a marked rise in the bird population. Birds are abundant in areas close at hand, and they are easy to catch. To the catchers, this means they do not have to work as hard or long to snare the required number for an order as they formerly did.

Despite this financial crisis, feather currency continues to be an absolute necessity in normal social relations. Most men are unwilling to marry off their daughters without receiving bride prices paid in the conventional manner. Pig breeders, too, demand payment in feather currency for fine animals that are to be used in maturation ceremonies, and the same feelings are held by the many turtle fishermen and the shark fishermen who furnish the special meat for ceremonial occasions. Nowhere has the confidence in feather currency been undermined. In fact, just the opposite realization—that it is becoming increasingly valuable—is what is at the bottom of the shortage. Since the currency is perishable, it cannot be hoarded indefinitely and retained as a kind of special purpose heirloom, to be exchanged only on ceremonial occasions. If present trends continue, then it must eventually disappear, and its functions will be assumed by the use of Australian money.

If one were to look casually at this situation, without knowledge of the internal dynamics, this would appear to be a simple instance of diffusion. A case in which a new element—Australian money—is replacing an old element on a one-for-one basis. It might seem like a simple choice situation, exactly like many others created by acculturation—a case where the native is choosing one object in preference for another according to some utilitarian scheme of values. One could even argue that the replacement is a rational economic choice based on the knowledge that one is convertible to the other, and one has the more general usage; therefore the more general one will be chosen. The apparent choice makes economic sense, too, for Australian money is not perishable, it cannot depreciate with age, and it is easier to carry, to use, and to exchange. All of these utilities are indeed recognized, but they have not shaken the traditional confidence in the indigenous currency.

This apparently simple case of change is analagous to kinds of monetary crises our own society has experienced when, during the bimetallic era, the relative values of gold and silver got out of hand; when various paper moneys were issued on hard currencies; and when international exchange rates between currencies fluctuated. In these situations, people always hang on to the more valuable currency, creating a scarcity, and taking it off the market. It seems, then, that Gresham's Law and the Doctrine of Bimetallic Flows are as applicable to this primitive monetary system as they are to civilized systems.

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NOTES

1. Bohannon, Paul, "The Impact of Money on an African Subsistence Economy," Journal of Economic History, XIX, 491-503. 1959.

2. Field work in the Santa Cruz Group was carried out during 1958-60 as part of the Tri-Institutional Pacific Program (Bishop Museum, University of Hawaii, Yale University), supported by a grant from the Carnegie Corporation of New York.